The AMERICAN FRIEND

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In England

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LIVING BETWEEN TWO "OCEANS"

IN THE TWILIGHT

New and plain meetinghouses of Friends in some areas of America have in them a lovely though unintended symbolism. Above the facing benches is a sounding board that rises from the top bench and arches gracefully outward and toward the room. It covers only the facing seats. Back of it are lights, wholly hidden, whose rays flood the ceiling.

Hardly could one see this lighting Sunday after Sunday without remembering the vision of George Fox who saw an ocean of darkness, but flowing over it an ocean of light. It often seems to us that we sit in the twilight—between these two oceans. We wonder whether there is more of darkness than of light. The world seems to walk with a precarious balance. It might fall into utter darkness or it might turn toward the light. Which shall it be?

It is easy, when in that state of mind, to have a sense of despair. We think in terms of quantity rather than quality. Our minds take quick measures of the suffering and sin that afflict the world. We have heard great figures: ten million people killed in a war; fifteen billion dollars for renewed military preparations; another few billions wasted in drink and debauchery. The figures easily flow into overwhelming proportions.

It is always important to remember when considering the evil affairs of men that there is something in sin which is self-destructive. The creative power of God is not back of it. We need to remember also that buried, often too deeply in the minds of men, there is an inner sense of duty—that deeds are either good or evil. That leaven is always there and always active in some measure. In other words, *evil does not have the day, it has only the moment* out of the span of time.

Emil Fuchs, prominent German Friends, tells of a "free thinker" who was imprisoned by Hitler during the war. He entered his prison experience without a faith in God. He immediately began to seek a logic that would let him be a follower of Hitler and thereby give him release from prison. Day after day he struggled with his problem. So long as he was honest with himself he could not come into such a surrender to the Hitler idea. What was it that said, "No!" every time he tried to take the easy way out? The answer to that question convinced him that it was God speaking. He was being invaded by a spirit stronger than all of the Nazis' power. It was the *Holy* Spirit. It made him a Christian believer.

As we sit in the twilight in worship, or work in it through the week, we need to lift our faces and be reminded of the light, and open our hearts and let it in. It is interesting that Fox saw the darkness in the proportions of an ocean. He also saw the light as an ocean. It is perhaps inevitable that we should feel as he did; first of all the darkness, then the loftier reality of the light.

Finally, there is only one basic work to be done in the world. It will be stated in various ways, but just here let us say that it is the business of letting God and his light into the world. If, indeed, that is it then everyone, no matter how limited his life and work, has a top job in the world. He is a creator. Whatever he touches takes on a bit more of life. Whatever he does, becomes in its measure a part of the Kingdom of Heaven. In whatever he thinks, as he seeks the will of God, he is pouring a tributary of righteousness into the great river that flows into the ocean of light.

The electricity in a wire exists as potential energy. When it strikes the filament in a bulb it becomes light. Our universe is full of the divine energy. When it strikes the "filament" of a personality it becomes light. What a great and glorious gospel that John portrays in calling Jesus "the light." This light will appear in our lives only as we are willing to turn on the current—let it into our lives. That is something everyone can do.

Coining our own language we might say, "The divine energy became light and shone among us; and we beheld its glory—the glory of the only bebotten of the Father, full of grace and truth."

The most comprehensive need of mankind, in this and every generation, is a need which underlies the needs for security, peace, and moral stamina: *something meaningful to live for, hope for, work for, and die for if necessary.*

Power-blocs and dictators promise more immediate security than this [The Christian Way], and in their shelter men feel temporarily less alone, less lost, less defenseless; but there is no final security in human power, least of all when it is loveless and ruthless. Uneasily, men realize that the power which protects them may at any moment turn and trample them under foot; or its ability to protect them may be destroyed by some rival power. But the God to whom the Church bears witness is above the power of any rival to cast down, because He is the primal Source from whom all being and all power are derived; and his mercy is "from everlasting to everlasting" to them that put their trust in Him.

From the Federal Council of Churches, on *"The Witness of the Church in Our Time."*

THE AMERICAN FRIEND Old Series, Vol. LVI, No. 3 New Series, Vol. XXXVII, No. 3
AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA
PUBLISHED FORTNIGHTLY BY THE FRIENDS PUBLICATION BOARD, 101 SOUTH EIGHTH STREET, RICHMOND, INDIANA

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SUBSCRIPTION RATES

Subscription Price ..... $3.00 per Year
Foreign, 75 cents extra. Single copies, 15 cents.
Advertising in the Local Meeting Directory, 8 cents per line per issue. Other Advertising rates given on application.

Make all checks and money orders payable to Business Department, THE AMERICAN FRIEND, Richmond, Indiana.

Address all correspondence having to do with the editorial management of the paper to EDITOR, AMERICAN FRIEND, Richmond, Indiana.

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Entered as second-class matter, March 23, 1918, at the post office at Richmond, Indiana, under the act of March 3, 1897

Editorial . . .

On the Quaker Calendar

NEXT year, in October, 1950, the Five Years Meeting of Friends in America will convene again in Richmond, Indiana. The corporate name of the Five Years Meeting has become inaccurate as the Yearly Meetings in Africa, Cuba, and Jamaica were set up within the corporate membership. Friends in Palestine and Mexico are also a part of our life. The Five Years Meeting is no longer a national or even a continental organization among Friends. There will come before the next sessions a proposal to drop the words, "in America," from the title. We have become, largely through the work of our Board of Missions, a world group within the world Society of Friends and, in a new sense, we shall have to think of ourselves and our responsibilities in world terms.

This new dimension has more than passing importance. It is our part in a wider trend toward international unity. The fragmentation that was at one time normal to our world life can no longer be safely tolerated. It would be far short of consistency for the Christian church to draw apart while it preaches to the nations that they must draw together. If we cannot demonstrate the gospel as well as preach it we shall lose our right to speak with assurance. The expanding fellowship of the Five Years Meeting is not all that is required to make it a better expression of God's will, but it is an essential part of it.

Deeper than the external facts of numbers and of organization is the underlying purpose by which we move. We have no real one-ness merely because we are organized together. The unity which we have found in our gospel outreach in Africa, Cuba and Jamaica, which led to the new member Yearly Meetings, is the kind that gives us significance. As time moves on, these areas of our life abroad will move closer in. These new Friends will expect fellowship and vitality among us. They have a right to expect it.

It is not too early for us to start thinking in order that those days, twenty months hence, may not begin and end in themselves. They can reach forward, now, to prepare us and they can extend afterward to equip us for a new high level of Christian fellowship and responsibility.

Nineteen Hundred and Fifty-two

THAT is another date on the Quaker calendar. After several months of discussion by the Friends World Committee for Consultation and after joint conversations with the Meeting for Sufferings of London Yearly Meeting a world conference of Friends is being planned, to be held in England in the summer of 1952. The Meeting for Sufferings recently extended the invitation. It will be remembered by Friends outside of England that this probably presents no small problem for English Friends whose life is cast within the "austerity" of their times. Friends who visit them will have much to learn beyond the direct contributions from the Conference. Their welcome will be cordial.

It will be expected and hoped that Friends everywhere will make suggestions for the topics of that conference. Some consideration was given to this at the recent meeting of the American Section of the World Committee where the invitation was heard with great satisfaction. May we throw in the suggestion that the conference shall not spend too much time examining the Society of Friends, although Friends might well bear examination. Too often Quakers have defined traditional Quakerism with too much finality. That tradition has importance, but not *because* it is our heritage.

Should we not seek instead an understanding of what is happening in our world life, everywhere, and the kind of response which we should bring to it. No presuppositions, well defended, regarding the nature and importance of the Quaker heritage can be substituted safely for a fresh burst of faith and message today.

Cure for Cold War?

A RECENT cartoon depicts a patient sitting for examination by his physician. The doctor says that he has a cold, a very bad cold. He warns that it may run into pneumonia. "That, we can cure," he concludes.

The application of his words is clear. Must our world malady become worse before it becomes better? Must a cold war become hot before it can be ended? Men know how to "cure" a hot war in the dubious end of winning it. A cold war seems to have no end. Like the common cold it runs its course.

So may it be, if in the meantime we keep it in bounds. The worst possible catastrophe would be a shooting war. It really would not end with the end of the shooting, but with yet another set of tensions that someone would call Cold War II. The only immediate possibility is to learn to live with world tensions. As long as there are nations there will be tensions. We learn to live with them and try to keep them from becoming unbearable. They must not snap. In short, we should try to maintain a tolerable peace.

In fact, we shall have to expect a relative peace while we continue training minds and spirits to solve the tensions. It is relatively simple, costly as it is in lives and money, to "cure" a specific shooting war. At least, we know the science for it—invention, production, regimentation, attack, etc. But to cure a cold war requires a genius and wisdom of which we have too little. War is a tragically over-simplified answer

to world problems. If we are mentally and spiritually lazy we tend to tire of the efforts involved in resolving the problems of peace. This is another way of saying that anyone can wage war, win or lose, while it takes the very best of minds and spirit to wage peace. One way is destructive—scientific wreckers can be readily trained for that. The other way is creative and takes more than an exact science to succeed in it.

Keep the war "cold" and at the same time do all possible to cure the conditions that make it. Enlist the great creators, inspire and train them for the world's top job. At the end of that process lies a security which only some form of world orderliness can create. Nothing short of world government in some form and a high level of world citizenship can finally match our problems. That should not be hard for a Christian to believe, for "God so loved the *world.*"

You Must Have GADA!

THAT is, you must have it if your service is to be vital. If it is to be perfunctory or self-serving you can get along without it. That is the attitude of the personnel department of the American Friends Service Committee. Gada is a new alphabetic creation which shortens, "Go anywhere; do anything," in the service of God and men. As an alphabetic creation it is used facetiously. As an ideal for service it is accepted seriously. Not only in the AFSC but also in every response to the world's need we should surrender to something greater than ourselves and be ready for any service, physical and spiritual. It is easier to sing than it is to practice the promise, "I'll go where you want me to go." There should also be another stanza, "I'll *stay* where you want me to stay."

E. T. E.

Quakers in Law Making

In the Nation's Capitol

This is the second in a series by the Editor. He has recently spent a week in Washington, D. C., meeting with the Friends Committee on National Legislation in a seminar and making contacts at the capitol. Here are some of his reflections.

THE question of the Quaker conscience and the state cannot be resolved or adequately discussed merely in terms of obedience and disobedience to law. The basic testimony of Friends regarding government is one of *responsibility for it* as well as *obedience or disobedience to it.* Like other persons we are not *subjects* but *citizens,* with the responsibilities adhering to citizenship. Let it be assumed that when a question of obedience to a bad law is faced, our obligation is to obey God rather than man, but we should be quite as conscientious in the making of good laws.

Quaker Responsibility

While Quakers are historically on record as occasional law-breakers, when the laws involved seemed to them to be wrong, they are also on record as supporters of government. Although John Bright is probably better known than any other Quaker for his contribution in government service, he is by no means the only one in the history of Friends. It is not primarily as legislators, however, that Friends have served, but as concerned citizens who moved among parliaments and rulers, urging the rights of the oppressed and encouraging peaceful relations of the nations. The story of Friends and political action, both in and outside official positions, makes an interesting and significant story.

There is not space here to discuss the important relation of British Friends to their Government during recent years. American Quakers as contrasted with English Quakers, have been slow in seeking and accepting their responsibility in service to the law-making bodies of the American Government. After several years of work by the American Friends Service Committee it was seen rather clearly that services of relief to the casualties of a distraught world were not enough. We had responsibility for the causes of human sorrow growing out of international conflicts which, in turn, rested back on national behavior.

A New Beginning

It was only five years ago, November of 1943, that a body of concerned Friends met at Quaker Hill and formed the Friends Committee on National Legislation. Now the alphabetic title F. C. N. L. has become a household name among many Friends. Raymond Wilson, as executive secretary, and Jeannette Hadley, his assistant, were the first employed persons. A modest beginning was made through the generous lending of room for office space in the Florida Avenue Friends meetinghouse in Washington, D. C. The staff now consists of six persons, each fully engaged in the growing service of Friends to the field of legislation, and they occupy three rooms in an adequate building at 1000 Eleventh Street, N.W., Washington, D. C.

The first effort of the new office was on the "Starne's Rider" to a military appropriation bill, whereby C. O.'s were not allowed to go into service abroad. From that beginning the full range of legislative problems has been faced and a much greater load of work has come into the purview and service of the F. C. N. L. Today, Lloyd Bailey is serving with Ray Wilson in an executive capacity. His chief work is the general range of contact with Congressmen and others on problems, and on pending legislation within many fields of interest. Ray Wilson's time, so far as legislation is concerned, is chiefly in the area of foreign policy. One prominent Senator is reported as saying that Ray Wilson is the best informed person in any Washington lobby. Another Congressman has said that the F. C. N. L. is one lobby which is in Washington to *give* rather than to *get* something. Other evidence is the fact that the F. C. N. L. has been invited, at times, into conference by law-makers and others.

This raises the question of the nature of the F. C. N. L. as a "lobby" in the nation's capitol. Is it indeed a lobby? Certainly not in the usual sense. (1) Most lobbies are there for financial reasons. They are there to see that their personal interests are upheld, to prevent legislation that will discriminate against them, and to secure laws that will favor them. The F. C. N. L. has no such axes to grind. (2) Lobbies are often pressure groups.

Sometimes they hold threats or money as methods of getting what they want. These do not always appear as bribes or reprisals, but legislators sometimes know the indirect rewards and punishments that come for a given course of action in Congress. The F. C. N. L. has no form of presure to hold over a legislator aside from the influence it may have upon some voters. Such voting power as it may influence is never held as a club over a congressman.

To put the position of the F. C. N. L. in proper perspective it can be said that instead of being a lobby, in the usual sense of that word, it is an educational channel whereby Friends can make their points of view understood and their concern for moral principles felt by legislators. But this education works both directions. Not only do Friends have something to give, they have something to learn. Legislators and others in Government responsibility have helped us to see the great complexity of many problems and the sheer impossibility of getting an ideal answer to a mixed and complex problem. They have helped us, through the F. C. N. L., to see the problem-nature of much of the work of Government agencies, both in the executive and legislative branches. It is not with Congress alone that we are concerned. The officials of the State Department and related agencies, and even the President, have been interviewed.

What it Means

What is the effect of all of this work? The answer to that question is almost an imponderable. It is as broad and as deep as human nature. When one sows seeds, good or bad, what really happens to them? The question drives us to do the best possible work, in faith that sincere efforts, well-informed, are not lost. Besides this elusive answer of spiritual influence, there are, now and then, clear evidences of effective work. There are some observable results. That our efforts on the legislative front in Washington have been worthwhile is quite clear.

No one can know what influence Friends may have had on the coming of other church agencies, similar to the F. C. N. L., to Washington, but there are now Baptist and Presbyterian groups, as well as the women's division of the Methodist Church, occupying the same building with the Friends in Washington. The Congregationalists, Mennonites, and Brethren are at a near-by location. These groups meet together regularly for clearance and mutual help. In this connection, Friends have a multilateral relation with the Christian forces. From the Methodist building, a large imposing stone structure near the Capitol building, comes yet another influence, known chiefly to the public as being in the field of temperance.

Reactions of Friends

What do Friends in general think of this effort to carry our influence in a planned way into the halls of Government? We hear of a few who think that Quakers are out of character in such efforts and that they should not become involved in the intricate affairs of legislation. There are a vastly greater number of Friends, if one can sense their proportion, who endorse the idea and give the F. C. N. L. their blessing. There are, in this latter group, a few Friends who question occasionally the point of view of our Washington office. Their voice is always heard and given consideration. It is not possible for any legislative agency representing Friends to find complete agreement among Friends on most issues of a political or social nature.

What then is the F. C. N. L. to do in the face of those disagreements in their supporting constituency. Serious differences do not arise on most issues. One major answer to this problem is the statement on policy, written, criticized, and edited by the annual meeting, held in January each year. Order the statement from the F. C. N. L. for the year 1949 if you do not have it. This statement lays down rather broad principles and also defines them in relation to certain areas within which legislation is effected. Furthermore our Washington office does not pretend expertness in law writing, although they have had opportunities to help in some cases, so much as to throw new light from the spiritual and moral concerns of Friends.

The best way toward an agreeable policy on legislation is to go to work. In that frame of action, policies can be delineated with a greater degree of reality. They are tested in the workshop and that is always more sound in its effect than in a school room of abstractions alone. We must think, but thinking is best disciplined by work. The work of this Friendly office through seminars, legislative influence, conferences among Friends, with visitors in Washington, in cooperation with other church agencies, and through the stream of literature from their offices, makes the Friends Committee on National Legislation a penetrating influence in Washington and in our Yearly Meetings. It lives on the creative edge of the Society of Friends. Such action can be an important contribution in answering the question of the Quaker conscience and the State.

MESSAGE ON RACE RELATION

Race Relations Sunday will be observed February 13, 1949. Brotherhood Week is February 20-27.

The Christian churches were urged to add to their hopes and prayers for peace, the evidence of Christian power to uproot seeds of racial conflict, in a message by the Federal Council of the Churches of Christ in America for the annual observance of Race Relations Sunday, February 13.

"In the brotherhood that Christ has revealed as the will of God, there is healing for the nations and a solid foundation for lasting peace," said the message approved by the Executive Committee of the Federal Council.

"Christians, individually and in the fellowship of the Church," the message added. "must take the lead in correcting racial injustices and in strengthening the spirit of brotherhood."

It urged Christians to make love a reality in their lives by the practice of brotherhood, and asked:

"How can Christians expect the nations to settle their problems on grounds of justice if we continue to withhold justice from brothers of another color?

"What can we say to the non-Christian peoples of the world?

"How can our nation take effective leadership in developing an international bill of rights if we do not live up to our own Bill of Rights?

"We must face this responsibility not only on Race Relations Sunday, but also on every day."

The observance of Race Relations Sunday was initiated by the Race Relations Department of the Federal Council in 1922.

OUR PRINTED MEDIA

Through the news bulletins and periodicals of various kinds, published by local and Yearly Meetings, the Five Years Meeting and its departments, have an added and important channel to individual members. Many of these come regularly to the desk of The American Friend.

The Spiceland, Indiana, Friends Meeting reproduced in their *Friendly Visitor* the outline of Five Years Meeting organization as printed in The American Friend, August 8, 1948. The outline is available as a "cut," free of charge for use in papers by Friends which print their periodicals.

Very often quotations from The American Friend appear, as well as information on missions and other departments of our United Services. Through this literary stream among Friends we find part of our cohesion in service.

QUAKER MEMORIALS IN RUSSIA

Gilbert MacMaster, well-known to Friends and friends of Friends in this country and Europe, has sent us a record he has kept of his travels and services on behalf of Friends' concerns. This story refers to a visit in Russia in 1930.

My stay in Moscow being ended, I decided to return to Berlin via Leningrad. There was no great difference in going this way, the distance being about the same as via Warsaw, and it would give me the opportunity of visiting the graveyard on the estate of the former Tzar near Leningrad where Daniel Wheeler's wife and daughter are buried and of visiting the German Friends in Konigsberg as well. I did this. The Department of Health gave me official introductions to their people in Leningrad and arranged for an interpreter for me and a guide to the Wheeler graveyard.

It had been sixteen years since I had last been in Leningrad, then St. Petersburg . . . Daniel Wheeler, as is well-known in Friends' circles, was an English Quaker farmer and engineer who had been engaged by the Emperor Alexander in 1818 to drain lands around St. Petersburg and the mouth of the Neva river, so that the city could expand and the lands be brought under cultivation. He left England this same year with his large family, arriving in Russia in June, and remained there eighteen years. During this time he supervised the draining and cultivation of some six thousand acres, thus enabling the city of St. Petersburg to develop into the great city that we now know. During the years that this work took, his wife and four of his children died. It was known that his wife and perhaps children were buried on the estate near their home Shoosharry. John Bellows had visited the place, but its exact location was not generally known.

After some investigation, the interpreter and I decided to leave the train at Sredniania. We went on in the direction that we had come, a few hundred yards on the bed of the old railroad, then, over a foot-bridge to the right, then, perhaps one hundred yards across the fields.

There in the midst of the great fields of a government experimental farm, we found the graveyard, a small plot, perhaps forty-five feet square, surrounded by a stone wall two feet high and quite as thick, and topped by flat stone slabs. There we found the grave of Daniel Wheeler's wife and daughter. They were covered by red granite slabs, while at the head was a similar upright stone bearing the inscription, "Burial Ground of the Society of Friends, a gift from Emperor Nicholas I given in 1840." And below this, in Russian, "Here lie buried the wife and daughter of the agronome Daniel Wheeler, a Quaker, who together with his two sons in the years from 1817 to 1837 drained this whole plain and made it healthy and habitable. Please help to preserve it." Then follows, "Here rest the remains of Jane, wife of Daniel Wheeler, Born AD 1796 Died 1837." There are some small pine trees and hazel-nut bushes in the enclosure. The birch tree mentioned by John Bellows had evidently been cut down. Decaying stumps were still to be seen.

At this time the Soviet Government was much interested in preserving historical monuments, and feeling that this burial ground was something that should be considered historical, I immediately took steps to have it preserved. The interpreter and I went at once, upon our return to the city, to the Institute of the Lenin All-Union Academy of Agricultural Sciences, upon whose land the burial ground was located, and after explaining the matter there, were given a Certificate of Protection saying, "In the burial ground of the wife and daughter of the engineer Wheeler, forming a plot of ground fourteen meters square, surrounded by a wall, and within the experimental farm of the Agro-Chemical Institute, the Agricultural Institute promises not to carry out any digging or other destructive work unless this is absolutely necessary. Sealed with the Official Seal of the Department and signed by the Vice-Director and First Secretary. May 12, 1930."

This document, together with my report, was sent to Friends Historical Society in London, and the Meetings for Sufferings having seen it proposed to have some needed repairs to the wall made and to put a bronze tablet on it. I do not know whether it was still possible to have this done or not before the second world war reached there, but if it was done it has probably been destroyed together with the burial ground as fighting went on there during the whole siege of Leningrad.

The work of Daniel Wheeler was done so well that the Soviet Travelers Guide Book says of Zarsokoje Selo, the Children's Village, as it is now called, "On account of its cleanness, the dryness of its climate, and the excellent sanitary conditions, it is the best regulated and healthiest resort in the Soviet Union. The former palaces and villas have been turned into museums, schools, hospitals, and sanatoriums for children. Particularly in summer the village appears to be one big colony of children, hence its present name, the Children's Village."

With this before me, I felt the very close connection of it with the work of Daniel Wheeler to make this district what it is, and it was my hope that this might be preserved in the history of the Soviet Union and perhaps sometime taught to the children who come here to be healed. I felt also the connection of his work with the fertile fields of the experimental farm on which the graveyard lies, and how much this will all be connected with the future of Russia and the prevention of future famines.

GILBERT MCMASTER

THE STORY OF GRINS

For three American Young Friends, Grins means more than expanded smiles. Yet in the cheerful tradition it is a happy village in Austria.

Grins escaped the damages of war, but in the winter of 1945 was razed almost completely by fire. With the help of the Austrian Government, a local cooperative was organized by the villagers to rebuild fifty houses and fifty barns.

In the Spring of 1947, the Quakers, having learned of the plight of Grins, sent Walter Pearson and Erwen Graber to Grins with trucks to assist with the hauling of supplies. Many tons of lumber, stone, gravel, sand, and other supplies were hauled. In June of last year, Gordon Coffin, Minneapolis Friend, joined in the work. Despite difficulties (Gordon was hospitalized with jaundice for twenty-three days and it rained for six weeks) all former tonnage records were beaten. All looked forward eagerly and worked hard toward the completion of the rebuilding.

In celebration, a three-day festival was held in early October. Many Austrian officials were present, as well as the Prince and Princess of Lichtenstein.

In the words of Walter Pearson:

"It can be felt by all who had worked in this project that we had effectively helped a community which had been in desperate need and that we had finished the job, that is, completely overcome the need. More than that, however, we had given support to an idea which we felt to be important, namely that of working cooperatively. The success of this idea was important, not only to the village which had been almost completely destroyed by a fire in two hours and which desperately needed its houses and barns again; it was also of significance to the whole country as a positive example of the result of a cooperative project."

That is the story of Grins, a happy name for a happy village that grew out of a happy idea.

Importance of the Individual

By Cecil E. Haworth

Cecil E. Haworth is chairman of the Board of Christian Education of the Five Years Meeting and minister of the Friends Meeting at High Point, North Carolina.

IN between the Old Testament and the New Testament in some Bibles, there is a group of writings known as the Apocrypha. These books were written too late to get into the Jewish Scriptures, which we call our Old Testament, and they were never accepted by Christians of the early centuries and so did not get into the New Testament. They are, however, in the Catholic Bible, and are printed in most of our large pulpit Bibles, and in many others. Even though they have not been accepted on a level with the Old and New Testaments, there is much of value in them.

One of the books in the Apocrypha which has great wisdom in it is called Ecclesiasticus. (This should not be confused with Ecclesiastes.) Chapter 11:23 is translated differently in various versions but an English translation has it this way, "Say not, 'What use is there of me?' "

That is a dangerous situation in which to be for anyone—"What use is there of me?" He goes on to say in other verses, "I am hidden and lost even from God, and who remembers me? Among so many people, how can I be noticed?" You see, it was someone struggling against a sense of futility and a feeling of worthlessness. He had lost his sense of being important; of being necessary to someone or something. It is bad for a person when he feels that way. Such people can go to pieces; they get old before their time; they lose their morale and spirit. Such a frame of mind lowers one's resistance to temptation; makes one subject even to diseases, and there is danger of spiritual disintegration. "What use is there of me?" There is a *spiritual danger in feeling unimportant.*

The Common Person

So let us think about the value of the common person. That includes all of us. You and I won't be governor or president. We won't write a best seller among books. We won't invent something important. Is there still some use for us? Surely there is. "Say not, 'What use is there of me?' "

For one thing, all of us are consumers. The one-talent man eats just as much as a ten-talent man. We all have to buy food. We all have to buy clothing, fuel, utilities. The consumer is important because he determines what is produced. Merchants do not stock, and manufacturers do not purchase things that the consumer will not buy. We purchase not only food but we all buy amusements, and we also patronize radio programs. All these follow the line of the demands made by the consumer.

A great deal of publicity has been given to the "funnies" recently because of the crimes committed by boys who said they got their ideas from a comic paper. We should not blame the publishers too much; the real responsibility lies with those who buy them. As long as there is a market, some one is going to create the product to satisfy that market. What kind of papers do you buy? What kind of magazines do you read? What kind of radio programs do you listen to and talk about? The consumer is the one who determines what shall be produced.

Al Capone died two years ago. He was a nationally-known bootlegger. Mr. Volstead died a few days afterward. He was the author of the Volstead Act, popularly known as the prohibition law. Both were influential men, but they were not the ones who ultimately determined what would happen to the drinking habits of the American people. The consumer did that. When we are talking about the decisive factors in civilization, we should never lose sight of the common man. In Jeremiah's day he laid the blame for moral laxity on the common people—"The prophets prophesy falsely and *my people love to have it so.*" (5:31)

This leads quite directly into another importance which the average person has. This is, that the mass of the common people develop and maintain a safe undergirding moral sense. Public opinion is a vital force in any country. Public opinion is formed not only by government officials, public speakers, the papers and the radio but also by the man on the street. Shut-ins have just as much to do with public opinion as any one because they have time to listen, to read, to think and to write.

Some people who have been limited in their public activity by their physical condition, or who have felt unable to get to their feet before a group, have "specialized" in writing letters to strategic persons — to city officials, to state or federal representatives, to editors of papers or to other places where their viewpoint might get a hearing. Many such "seeds" fall on barren ground, but once in a while they find fertile lodgment and bring forth fruit.

This matter of public opinion is especially important when it comes to matters of personal morals. The only influence for good that can be brought to bear on many a situation is simply the arousing of the latent sense of morality within the neighborhood. There are many situations which the arm of the law cannot touch because of legal technicalities, but aroused public opinion sometimes can have a powerful influence for good.

The Widow's Mite

There is another truth that is reassuring to the average person which can be stated this way: you can never tell how far a small deed by the most common person may travel. It is like the widow's mite in the Gospels. It has been remembered two thousand years. It is like the alabaster cruse of ointment about which people have read for these twenty centuries. Sometimes little things count so much. We see this illustrated in so many ways.

During the recent war, one of our local boys was stationed in a distant country. His work was such that he had lots of time to think and study and yet he was in great danger and life was pretty serious for him. He made up his mind while a long distance from home that he wanted to join a church in High Point. Which one should he join? He chose a certain one here not because of sermons he had heard, or the minister whom he had known, or the church building which was an attractive one in the city, but because he remembered that the people there were always friendly and cordial to him. That was the deciding factor. Probably many a member who had a part in that decision would be surprised to know their influence, but a friendly smile and a warm hand clasp had meant a great deal to this young man. We never know how far a small deed may travel nor how influential it may become. "Say not, 'What use is there of me?' "

Finally, an ultimate reason for taking heart is this: "God loves each one of us as if there were only one to love." (Tertullian) Each one of us, a one-talent man or ten-talent man, the mayor of a city, or a common laborer —each one of us is precious in God's sight. Read again the parable of the lost sheep and the lost coin and the lost son in Luke 15. Truly God loves each one of us as if there were only one to love.

NEW CARE SEED PACKS APPROVED

Two new seed packages which CARE has available for shipment to Europe have been indorsed by U. S. Secretary of Agriculture.

One package contains 28 varieties of vegetables, enough to plant a garden 50 by 150 feet. The other contains enough hybrid corn to plant two and a half acres. Delivery is guaranteed in Austria, Belgium, Czechoslovakia, Finland, France, Greece, Hungary, Italy, Netherlands, Poland, the American, British and French zones of Germany and Berlin.

Each package is priced at four dollars, and orders may be sent to CARE, 50 Broad St., New York, 4, and all other CARE offices in the country.

THE GERMAN EPISTLE

The message of the Seventeenth German Yearly Meeting of the Religious Society of Friends (Quakers) held at Bad Pyrmont from the 24th to the 29th of August, 1948.

The responsibility was laid upon the Yearly Meeting to provide the Religious Society of Friends in Germany with an established constitution which could give Friends the spiritual help of which they stood in need.

A new period of development for the Yearly Meeting was begun. It is with glad hopes that those who bore the first burden of this development found the younger members gathering round to share in the responsibility.

May we succeed in planting a living hedge which will enclose our sanctuary and at the same time attract others to enter it.

The messages which reached us from all parts of the world, and the presence of a large number of Friends from many countries gave us a sense of the world-wide unity of the great family of Friends. This unity seemed to us a prophecy of the eventual unity of all mankind, and it is this great family of Friends which we have to thank so much for material, and still more for spiritual help.

The messages and the addresses of the Friends from distant places showed us that we and they were grappling with the same problems.

It was made clear to us that the world-problem was not the question of East and West, but of the conquest of violence and lies, wherever they appear, by the spirit of love and truth.

We recognize that it is our duty to take part in public affairs and to share in responsibility for the common good, and in this way to help the spirit of Christ to become a reality in political life also. It is because Christians excluded politics and social affairs from the sphere of religious duty, that they have become so largely incapable of hearing the voice of God speaking clearly through the course of history.

So let us with deep solemnity submit our lives to the guidance of the Inward Light, that our witness for peace may be founded in the truth.

In the community of prayer for this power we send our greetings to Friends in all the world.

Signed on behalf of
German Yearly Meeting,
WILLY WOHLRABE, *Clerk*

CHRISTMAS GRATITUDE

Thanks to THE AMERICAN FRIEND and other Friendly agencies, the past month has been spent quite largely in acting as go-between for our large Friends' family and the children about Wyandotte. Letters and cards by the hundreds have been written and our house has been piled high with boxes and nicely wrapped packages each of which must be checked and re-checked so that no child would be left short. The packages for one class must all be piled in one place and those for another in some other place so that on the morning of December 19 gifts for the various classes would be in the right rooms.

We lived knee-deep in Christmas. The upstairs was piled high and one had to step high and carefully not to stumble or mash some delicate thing. On the morning of December 19, two hundred and forty were at Sunday School and all received gifts. The children gave eleven dollars in a free will offering, which has been sent to the Navajos. It was a delightful time. Special boxes of good cheer were taken that week into many drab homes in the town and community.

Over one hundred pounds of pecans and two bushels of tangerines were sent to us from Texas. We took treats out to the Indian School and gave each child a fine sack. Many of the classes out there have written letters of appreciation to you who have helped in making their Christmas so happy. The remnants that were left, after the gifts were distributed, and the cash that was left will be used in some way to help make our work more efficient. From our hearts we thank each one who helped us in this, our most busy season so full of love and good will.

We trust that your interest might continue on into the more drab days of the year and that we might be assured of your prayers and continued good will. May God bless each one of you who have in any way been a link in this demonstration of Christian sharing.

ERMIN AND RUTH PERISHO

NEW LIFE IN SENECA HOUSE

With the Indians

December, always a busy time for everyone, had about twice the usual activity for us this year. Thirty-six boxes of more and better gifts than we have received since 1940 came, and with them warm letters and greetings that cheered our hearts. All this caused many days and nights of un-wrapping, sorting, re-wrapping, labeling, distributing, and correspondence.

On Sunday morning, the 9th, our first meeting in the new building, the weather was anything but favorable to those who had any distance to come, but forty-six came, thirty-one of them Indians. All registered names and addresses and formed four Sunday School classes. There was an atmosphere of tense excitement among the children as the two younger classes for the first time in their lives met in class rooms. In the meeting for worship which followed, several offered vocal prayer, two Indian girls volunteered to sing a special number, and all the hymns used were request numbers. The message was on Jesus' teachings about prayer as part of the national observance of the week of prayer. After Meeting, people talked and visited longer than usual and expressed many words of appreciation and pleasure.

There are many things yet to be done on the main floor, and the basement is not finished at all, but these things can be done later, and the building can be used and be much more comfortable this cold weather than the old one ever was. It has been understood that we are to be away for a vacation of a few weeks. The adult class last Sunday chose a teacher for next Sunday, and expect to choose a teacher from their group each successive week, which we believe will be good training and interesting to all of them. The teachers of the lower classes have been faithful of late and can be depended upon to take their places regularly.

At the meeting of the Elders and Overseers at our home, there was a feeling that the local people could carry on for a time while we are away.

Encouragement in material progress came to us the morning of the 30th, when a crew of R.E.A. men appeared in our yard and started putting electric wires on the poles that had been standing here since last July, and about which we had had no information since that time. Last week we were told we should probably have a telephone line through here in the spring, so again we are encouraged.

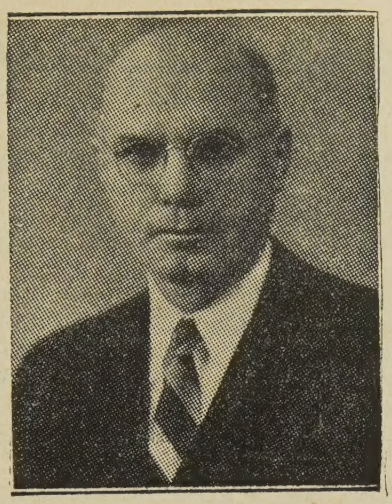
ARTHUR AND WESTINE SHUFELT

MEMORIAL FOR SYLVESTER JONES

With the death of Sylvester Jones, which occurred on January 22, 1949, friends have lost one who, in many ways, typifies the best of the Friends' missionary movement. He has given his life to it. Approximately one-half of his adult life was spent on the mission field of Cuba; the other half as a businessman in this country, devoted to the wider interests of Friends including interests in the development of a Christian world.

Sylvester was born at Tonganoxie, Kansas, on February 6, 1875. After attending the Friends Academy at Tonganoxie, he went to Penn College from which he graduated in 1900. That year proved to be a very important year in his life. In August, he married May Mather, also of Penn College, and in October signed the first contract between the American Friends Board of Foreign Missions and a missionary, after the board became an administrative body. He and his bride arrived in Cuba on November 14, 1900.

For seventeen years he served as the organizer and pastor of the first Friends Meeting in Cuba at Gibara, and as a helper in the promotion of the new work to be established in the various communities of eastern Cuba. In 1917, he was employed by the national conference of churches in Cuba which position he held until 1919 when he was urged to come to this country to participate in and direct the Friends Forward Movement during the period of the Interchurch World Movement following the First World War. He returned to the interdenominational work in Cuba in 1923 to remain four years until his retirement from Cuba, to begin insurance business with the Provident Mutual Life Insurance Company with his headquarters at Chicago. In this he obtained the rather rare rating of C.L.U.



SYLVESTER JONES

During this period of business life he maintained an active interest and participation in the development and outreach of the Society of Friends. During the Spanish revolution, he was sent to Spain by the American Friends Service Committee to help in relief. During the first part of the Second World War he served as director of C.P.S. work under Thomas E. Jones, in the central area of the United States. He has made various trips to the different mission fields of Friends, including Jamaica and Mexico, as well as three return trips to Cuba. He has been one of the moving spirits in the development of the 57th Street Meeting in Chicago in an effort to find ways for Friends of different groups to unite in worship services. During his entire residence in this country, since retiring from Cuba, he has been a member of the American Friends Board of Missions and an active participant in its policies as well as an active member of Western Yearly Meeting.

His writings include a number of articles and pamphlets and his autobiography in book form entitled, *Not By Might.*

He is survived by his wife, May, three children, Robert, Wilfred, and Louis, and six grandchildren.

The Christian Church bears witness that there is a cause, *God's Kingdom on earth;* and she calls all men into the service of this cause, in her Master's words: "Seek ye first the Kingdom of God and His righteousness." To this cause a man can give himself in all confidence, since it has already passed through and beyond the starkest tragedy.

From the Federal Council of Churches, on *"The Witness of the Church in Our Time."*

THOUGH CHRIST COME SOFTLY

Should Christ come softly like a thief at night,
Unheralded by pageantry and might,
His step would be no unfamiliar sound,
For I have often walked on holy ground:
Trailing His shadow where wild roses glowed
With added glory where His garments flowed,
Smiled when He found the robin's hidden nest,
And shared His rapture on the mountain crest.
I think that I should know that He was here
By the soft coolness of the atmosphere,
By the tall sunflowers turned with one accord
To greet the presence of a holier Lord,
By the white silences when every bird
Thrills to the soundless music of His word;
By swift atonements for each thoughtless wrong,
By silent hearts tuned suddenly to song,
By greed-filled hands turned merciful and mild,
Feeding a homeless dog, a hungry child,
Yet even before His lengthened shadow falls
On all the warring world, before He calls
His Messengers, and every flag is furled
Except the Star of one united world;
I'll hail his presence, lovelier than light,
Though He come softly, like a thief at night.

LILITH LORRAINE

Rogers, Arkansas

THE PEOPLE OF THE CITY

Everywhere they walk the earth, the People of the City,
Refugees from Vastness where the mind conceives the All;
Everywhere we meet their eyes compassionate with pity,
Looking down upon us as the broken nations fall.

Those who speak the golden words that move men and mountains,
Those who write the mighty books that live beyond their day,
They whose dreams are waters from the everlasting fountains,
They the Watchers, dwell with us and walk the common way.

They the Watchers, wait for us, desolate and lonely,
Groping for the faintest sign that in our souls may grow,
Seeds of everlastingless that will flower only
In the Holy Season that was ordered long ago.

They are calm and passionless as the heart knows passion,
They have seen a thousand worlds blotted out of time,
They have seen a thousand more rising phoenix-fashion,
Rising from the ashes of a martyred poet's rhyme.

Just behind the veils of sense, past the mind's derision,
In between the wavering lines lit with mellow flames,
They the Watchers, speak to us, "Rise ye men of vision!"
They the Watchers, wait for us to call their secret names.

LILITH LORRAINE

Rogers, Arkansas

The Sunday School Lesson

For February 13—Facing Challenge and Opposition

Mark 2:1-3:6

"Beware when all men speak well of you." "Blessed are you when men shall despise you and persecute you and say all manner of evil against you falsely." "Count it all joy when you enter into manifold temptations." What strange teaching this is. Does it come from some subversive source? Is it a counsel to be hateful so that men may dislike you?

From one point of view, we are likely to feel that Jesus was such a marvelous man, so full of tender compassion, so responsive to the call of human need, so self-effacing and so altruistic we wonder why anyone ever hated him. Why should the Gadarenes have been so frightened and so hostile just because he healed a man of his madness? Why did the scribes so resent his spiritual and physical ministrations to one who was sick of the palsy? Above all why did the Pharisees, the most concerned religious leaders of Israel, look upon him as a dangerous threat to their interests?

One has to look a little below the surface to discover the real reasons for such unreasonable behavior. Neither the scribes nor the Pharisees actually wanted men to remain sick. Under some circumstances, I have no doubt, these leaders of Israel would have been equally compassionate and concerned. No doubt many of them were liberal philanthropists. We must give them the benefit of the doubt also, and think of them as devout, religious men. Why then this opposition to one who, at least at first appearance, is wanting exactly what they themselves are wanting?

It is an ugly fact, but true none-theless, that opposition to Jesus arose because he was taking away what they thought were their prerogatives. He persisted in challenging the easy answers to life's deep questions. What is of the highest value? The Pharisees said, "The law"; Jesus said, "Men." He kept saying it in the most emphatic way; he kept breaking the law of the Sabbath in order to fulfil the higher requirement of curing men. The Pharisees insisted upon dividing men into classes and saying that one group was unclean, and Jesus just as persistently insisted upon disregarding that line and saying, "They that are whole have no need of a physician, but they that are sick."

The full gospel of Christ cannot be preached without giving some offense. There are vested interests in economics and in politics, in education and in religion, and these vested interests are interested in keeping things as they are. They resent and resist change. Especially they resist a Christian definition of responsibility in their particular areas, yet it must be evident that Christianity is vital only when it undertakes to apply its standards in these areas.

Here, then, is a place where we need to do some careful thinking. A Christianity which does not challenge evil is not very significant. Therefore, a Christianity which does not make some enemies is trivial and unimportant, but we must not jump to the opposite conclusion and say that the more enemies we make the more Christian we are. Jesus did not desire enemies, I am sure, but he did not hesitate to accept the hostility of those whose behavior needed to be challenged.

Questions:

1. Why did the Scribes resent so much Jesus' offer of forgiveness of sins? Did they resent his physical healing as much?

2. The church is attacked on two sides, as being too idealistic, holding too high a standard, as in race relations or on peace, and also for not being Christian enough. Which criticism do you think should disturb her most?

RUSSELL E. REES

For February 20—Manpower for Kingdom Work

Matthew 4:18-22; Mark 1:16-20; 3:13-19; Luke 6:12-16

This lesson can be made most practical, for the meaning of it is close to the heart of all our Meetings. The Kingdom, so Jesus came to see, is not to come by spectacle or by miracle. He definitely gave up those ways in the temptation experience. How is he to pass on to the world his concern, his messeage, and his spirit?

They were not all alike, and he did not line them up and test them with a shibboleth. If he had chosen nothing but intellectual giants, geniuses in mental power, many of us would have felt deserted. They were not very brilliant men, these twelve, and some at least were what we call plodders. Neither were they saints, for which, praise the Lord. If saints were the only people to be trusted in Kingdom work the Kingdom would not get much help from most of us. There were not many successful business men in the group. Neither were they theologians. They held all kinds of curious beliefs, some were Zealot in sympathy, some more nearly Pharisees, and others were closer to the Sadducees. There was no preferred vocational background.

This, then, is important to remember; the potential workmen in the Kingdom need not be of one pattern. There are no intellectual, economic, social or theological strait-jackets into which men must be fitted before they can become disciples. What was the determining factor in selecting the twelve? Well, we do not know, for Jesus nowhere tells us that. We do know that he liked people and had a boundless confidence in their ability to respond to his call. We know that often he saw through a dark exterior and saw in a man possibilities others missed. We know that to Jesus there seemed to be no common men—all were uncommon, full of promise, capable of amazing growth and development, so that a flabby fisherman could be called a stone.

Do you get the importance of this to our Meetings? In almost any Meeting we could find twelve persons equal in native ability to the twelve Disciples. It would be nice if we had fifty, but the Kingdom need not wait because we have only twelve, or six for that matter. They need not be giants in the earth, only persons who are willing by patience and discipline to grow in grace and knowledge; to put themselves in the way and will of God and be used. Abraham came to see that ten righteous men could save a city. They still might do it.

One thing more should be said. These persons were chosen after much prayer by one who lived in constant fellowship with the Heavenly Father. There is no easy way to spiritual discovery and power, but there is a word of great hope for the Christian Church in the calling of the twelve. People just like us have been used mightily by the Spirit of God in heralding and working for the Kingdom of Heaven.

Questions:

1. If you were selecting key people, how would you go about it? What kind of persons would you seek?

2. How can we apply this principle of the twelve to our Meetings? Is there danger of snobbishness in it?

RUSSELL E. REES

Friendly Life — Far and Near

Karlin Capper-Johnson, formerly secretary for the Peace Committee of London Yearly Meeting, is now teaching in Carlton College, Northfield, Minnesota.

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Edna Fry, a member of the Friends Meeting in Denver, Colorado, is spending several weeks with her sister and family, Fay and Wendell Farr in Jamaica.

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Friends of Willard O. Trueblood will be glad to know that he is steadily improving, although he is still forbidden to do the public speaking for which he is always in demand.

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Douglas V. Steere, Quaker scholar and apostle of inward, spiritual religion, stopped in Richmond, Indiana, on his way westward to St. Louis and other points. A circle of local Friends heard him at Quaker Hill.

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Lewis Hoskins, a graduate of William Penn College, donated a television set for use of the physics classes at the College. Lewis Hoskins was recently recorded as a minister by the Dartmouth Meeting of New England Yearly Meeting.

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Irene Hoskins, Iowa Friend and former secretary in the office of the Board of Missions of the Five Years Meeting, is now director of Navajo literacy work under the Home Missions Council of North America. She was a speaker in their recent annual meeting.

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There are three known members of Friends Meetings now in the National Congress. In the House of Representatives are Congressman Richard Nixon of California, and Edward Miller of Maryland. In the Senate is Paul H. Douglas of Illinois.

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Emil Fuchs, German Friend, is visiting in Quaker communities of America. He was a recent visitor at Quaker Hill, in Richmond, Indiana, from which he visited and spoke to Friends' groups. His background is in the ministry and in teaching. He teaches and preaches with great power.

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Eliza Jane Lawrence of Friendswood Quarterly Meeting of Friends in Texas reports to THE AMERICAN FRIEND that a new eighty-five thousand dollar church building is nearing completion. Everett and Ruth Kellum and children of the East Africa Mission are at Friendswood during their furlough. Friendswood is a thriving Quaker area. Quakers, if you are moving to a warmer climate, don't forget the Friendswood colony!

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Russell Branson, minister for the New Garden Friends Meeting at Guilford College, has resigned, effective March 1, to accept a position with the American Friends Service Committee. His work will be in connection with the educational and religious efforts of the Service Committee.

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News Commentator Lowell Thomas and his son were scheduled as the third feature of the 1948-49 Lecture and Concert series at William Penn College. In a double-personal appearance, the father and son gave a travel lecture along with their new film, *Around the World in Color with the Lowell Thomases.*

* * * *

Oak Street Friends Meeting in Portland, Maine, has regretfully accepted the resignation of Lindley Cook as their minister. Lindley Cook has given nineteen years of service to Friends in Portland. He is now serving part time as Field Director for the Maine Council of Churches. He lives at 658 Riverside Street, Portland, Maine.

* * * *

Quaker Hill, Richmond, Indiana, will be host to the Rural Life Association annual meeting to be held Saturday, February 5, 1949. Luncheon will be served to those who register in advance. The business session will begin at 1:00 p. m., C.S.T., with adjournment at 4:00 p. m.

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Paul Barnett, due to illness, will return to America in a few weeks with his family. Dorothy Pittman will accompany them. The Barnett's went to the Friends Mission, Kenya Colony, East Africa, in 1945. It is with great regret on the part of all Friends, in and out of the mission, that ill health has made necessary this early return.

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Kenneth E. Boulding, visiting lecturer in economics at William Penn College during the fall semester, and author of *The Nayler Sonnets,* etc., last month in Federal Court in Des Moines, Iowa, was permitted to take an affirmation of United States citizenship. The Immigration Service had challenged the ability of the British-born Quaker to "defend" the constitution if he has conscientious objection to all forms of war service. Judge Charles A. Dewey overruled the objection after Kenneth Boulding had testified that he has a "very great affection for the United States" and that he would seek to defend his country by applying "the higher law of God."

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The living influence of our departed Friends is well expressed, in part, in the bequest of Laura E. Mattern of Western Yearly Meeting. She left her home in Plainfield, Indiana, to that Yearly Meeting. This home is now the residence of the Minister to Youth. In addition, she left a substantial portion of her estate to the Yearly Meeting and a bequest of land to Earlham College.

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In Israel, the AFSC team in Acre has been able to contribute in a small measure toward creating situations in which Arabs and Jews could cooperate. Set in the midst of bitter conflict, it is quite significant that a group of Jewish women, under Ruth Replogle's leadership, is making clothes for Arab refugees, and that a Jewish factory in Tel Aviv has offered a generous supply of soap for them.

* * * *

Ten thousand geological specimens from the collection by the late Dr. George M. Austin have been presented to the Wilmington College Museum of Natural History by his daughter, Faith Austin Terrell. These specimens were identified and catalogued by Dr. Austin, himself an authority on the Richmond Group, and by Dr. Ray S. Bassler of the Smithsonian Institute, the foremost authority on North American fossils.

* * * *

Second semester classes at William Penn College began February 1, following student registration on January 31. The fall semester student body totaled 240, representing twenty-nine states and twelve foreign countries. Ways in which the responsible citizen can analyze the day's news will be discussed in a new course, "Interpretation of Current Events." It will be open to residents of the surrounding community, as well as to students.

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Fred Hoyt left recently for the south on the first part of a Friends University Expedition to East Africa. The group sailed January 15, from New Orleans and expects to be gone about four months. The purpose of the expedition is to collect birds and animals for the

College Museum of which Fred is curator. Since retiring as a veteran missionary of the Friends Mission in Kenya, East Africa, Fred Hoyt has served as curator of the Museum in Friends University, Wichita, Kansas.

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The AFSC recently received two gifts—a pair of carved book ends and a vase—from the Volkssolidaritaet, council of welfare agencies operating in the Russian zone of Germany, in appreciation for the $60,000 worth of supplies furnished by the Committee for child-feeding programs in the Soviet zone this year. More than 72,000 childen benefited from the cereal, meat and milk contributed by the Committee. Swiss and Irish organizations also contributed to the program.

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Phoebe M. Bailey, who has directed the program of Institutional Service Units since 1945, was one of ten young women chosen by the magazine *Mademoiselle* to receive "Merit Awards" for 1948. Phoebe received the award in recognition for her work as director of the Service Committee's work in mental and correctional institutions. The paragraph which appears under her picture in the January issue of *Mademoiselle* says, in part, "Mrs. Bailey, with her vital concern over intolerable institutional defects, exemplifies the resourceful idealism and tactful administration that are an international symbol of Quaker humanity."

Friendly Fellowship

On January 11, at the meetinghouse in Portland, Maine, Leta Cromwell, who is a special observer in Europe for the American Friends Service Committee, spoke on "Candles in the Darkness."

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Recently a reception was held at the Winchester Friends meetinghouse for the new members accepted during the past year, since Kenneth Pickering has been pastor. About one hundred and seventy-five persons came to share supper and a short program with the fifty new members.

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Friends at Westfield, Indiana, have recently held eight days of special meetings under the leadership of Sarah Rayle, with John Randall as director of music. Sessions for children were held on two Saturday afternoons. Definite spiritual advances resulted. The holiday season was marked by distribution of cheer boxes, caroling, an impressive program of music on Sunday evening, appropriate messages by the pastor, Richard Wiles, and a family night, when Thomas Fesmire gave from memory a Christmas medley he had arranged.

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Again this year the gospel deputation teams, made up of students at William Penn college, are offering their services to Friends Meetings in Iowa. Added this year, in cooperation with the college drama students, is a one-act peace play, "Moonset," which was presented recently in College Avenue Friends Meeting, Oskaloosa. Pastor of this meeting, Lela E. Gordon, spoke recently at a college chapel service.

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Westfield Quarterly Meeting was held over New Year's week-end at Westfield. Earl Prignitz of Noblesville addressed the session for young people. Percy M. Thomas of Plainfield was present for the meeting for Ministry and Oversight, and Norman Young of Kokomo spoke at a special stewardship period. Thomas E. Jones of Earlham attended the meeting for worship on Saturday morning. All brought stimulating messages, as did also Glenn A. Reece, Western Yearly Meeting superintendent.

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Alvin Hoskins, pastor of the New Sharon Friends church, invited Fred Nora, professor of political science and journalism at William Penn college, to speak at the evening service January 2 of his visitation among Friends in Europe last summer. Fred Nora said that the neighborhood centers which Quakers are operating in Germany help meet the great need of rebuilding trust and unity among hungry residents of bombed-out European cities. Fred Nora attended German Yearly Meeting of Friends and visited Quakers in England, Ireland, France, Holland, Switzerland, and Norway.

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The ministers of the Friends' churches of California met January 11-13, for their annual "Advance" at the J. O. C. Lodge at Pacific Palisades near Santa Monica. The theme of the Advance was "Quaker Ministers Concerned." Speakers for the sessions included Dr. Armin Gesswein, Norwegian evangelist and former professor at Gordon College; R. Ernest Lamb, general superintendent; Sheldon Newkirk, pastor of the Capay Rancho Friends Church; Howard Cope, pastor of Berkeley Memorial Friends Church; and T. Eugene Coffin, superintendent of youth.

Dr. Gesswein very ably presented the subject of the basis for revival, stressing particularly God's pattern for revival as revealed in the book of Acts. Hubert Nicholson, pastor of Montebello church, presided at the sessions. Darrell Taylor, pastor of Ramona Friends Church and vice-president of the Ministerial Association assisted Mr. Nicholson. George Moore, Los Angeles pastor, is secretary and treasurer. The Advance was a high point in the life of the Friends churches of California and the result will show in advance in all departments of work.

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Danville Quarterly Meeting was held at the Friends Meeting in Amo on January 8. At the meeting on Ministry and Counsel Milo Hinckle, pastor at Danville, interpreted with deep meaning the queries for Elders as given in the new Discipline. Norman E. Young brought the message on stewardship at the worship service, and special music was furnished by Mary Jane Smitherman and Maryanne Kersey of Amo. Following the pitch-in dinner a business session and program were held. Among those taking part were Ruth McClain, Mildred Newby and Genevieve Vannice.

In the Larger Circle

The National W. C. T. U. is observing its Diamond Jubilee in 1949. Mrs. D. Leigh Colvin is president and Miss Elizabeth Smart is secretary.

* * * *

During 1948, the American Protestant and Eastern Orthodox churches achieved, for the third consecutive year, an outstanding record in the field of overseas relief and reconstruction, sending abroad through Church World Service more than $16,000,000 in funds and relief supplies to aid in "rebuilding the physical and spiritual structures in many impoverished lands." Altogether, since Church World Service was formed in 1946 about $40,000,000 in funds and supplies have been channelled overseas through it.

* * * *

The Foreign Missions Conference, interdenominational body consisting of one hundred and two denominational mission boards, has voted against membership in the emerging National Council of Churches. The latter body is designed to include as departments several existing interdenominational groups such as the Federal Council of Churches and the International Council of Religious Education. Refusal of the missionary group will not prevent the formation of the National Council, it is anticipated. The Home Missions Council of North America, representing twenty

aree Protestant denominations, voted its annual meeting to affiliate with ie proposed National Council of hurches.

* * * *

The German press has been full of umors that a vast armed force of ermans was to be created by the Vestern powers, partly under the eadership of former officers under itler. A denial by Kenneth C. Royall, ecretary of the Army, was made while n a military and economic survey f Europe. Nevertheless, the *United tates News* has asserted that military xperts of the United States recom- iend the rebuilding of the German rmy as a balance against the Rus- ians. Says a German paper, *Das nderer Deutschland,* "A clear mission hallenges German youth. It is the ission of peace, in a society above ationalism. The Germany of today ready for any kind of agreement iat is honest, but it is not willing to e used as a 'balance,' or for ruthless nds which cannot serve peace." Mr. oyall had better be sure he means when he says the West will not ebuild German militarism for any urpose whatsoever.

Worldover Press

AN URGENT CALL

In the sessions of the Executive Committee of the Five Years Meeting held n April of 1948, thousands of dollars vere stricken from the askings of our Boards and Committees and the final igure of $119,800.00 for United Services or 1948-1949 was known to be an absolute minimum unless our work was o suffer severely.

Five sixths of the year during which his amount is to be raised has already assed, but we have received slightly nore than half of the required total. To nd including the date on which this is vritten, January 25, 1949, the total reeived for United Services is $62,966.51; his leaves us only two months in which o raise the balance which is $56,833.49.

The urgency of this call is great. Only y much prayer and generous partici- ation can we raise this amount. Detailed figures will appear in each issue f THE AMERICAN FRIEND from now ntil the close of the fiscal year, but no natter what we may have done to this oint, we shall all have to make additional earnest efforts. Will you make his a personal concern as well as a oncern of your Meeting?

A woman visitor at New York Friends Center said she wanted to know more about the Quakers because n her childhood she had eaten Quaker oats.

Have You Read?..

Column by James R. Furbay

The printing presses are now turning out a great many books. What should one read, and what should one pass up? While no one can fully answer this question for someone else, yet there is value in having pointed out for us some of the books of special interest to Friends.

A new Pendle Hill publication deserving our attention is *The Discipline of Prayer,* by Frederick J. Tritton (25c). This aspect of prayer, often neglected, is given thoughtful treatment by the writer. Prayer of the highest sort is surely a disciplinary practice, and there is need for some such guidance along this line. It should be widely read and discussed.

Mabel A. Niedermeyer, well-known children's worker, has written a book of devotional material for junior age children, called *Some Time Every Day* (Bethany Press, $1.50). The basic Christian beliefs are made the guiding principles for the every-day life and experience of children. There is also guidance material in the practice of prayer.

A teacher and keen observer of people and the common things about him for many years, John Lindley Doan, of Chambersburg, Pennsylvania, has provided some helpful material for all teachers, pastors, and parents, as well as the general reader, in his newly published book, *Some Present Day Parables* (Friends Book and Supply House, 35c). Moral and spiritual meanings are seen in the common things about us.

A new book of daily devotional meditations has come from the pen of Charles A. Pierce, of Whittier, California. It is, *Words to Build On,* based on great words of the Bible. (Friends Book and Supply House, 30c). Begun with the thought of providing worship material for Sunday School superintendents in the assembly period, it was broadened for a more general use, such as family devotions and for private reading. It is well written and attractively printed.

NEW BOOKS

Words to Build On ..... Price 30c
Some Present Day Parables .. 35c

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Richmond, Indiana

BIRTHS

GONET—To Augustine J. and Illa M. Gonet, South Westport, Massachusetts, a daughter, Barbara Illa, December 16. Both parents are members of Allen's Neck Meeting, Dartmouth, Massachusetts.

HADLEY—To Herbert and Ruthanna Davis Hadley on December 13, a daughter, Carol Alice, at Washington, D. C.

HUSSEY — To Robert A. and Ruth Haines Hussey of Wilmington, Ohio, a daughter, Marian Kay, on December 31.

MILHOUS—to Ivan and Gladys Milhous a son, Douglas Robert, on October 28, at Arcata, California.

SMITH—To Ival and Geraldine Smith a son, Kenneth Lee, on December 22, at Milo, Iowa.

STANTON—To Henry E. and Evelyn H. Stanton, a daughter, Margaret Elizabeth, September 29, at Cark Lawn, Illinois.

ENGAGEMENT

Bertinia Hallowell, daughter of Mr. and Mrs. Henry R. Hallowell of Merion, Pennsylvania, to M. Omar Bailey, son of Moses and Mabel G. Bailey of Hartford, Connecticut, Monthly Meeting.

MARRIAGES

MARIS-LOWE—Shirley Lowe, daughter of Mr. and Mrs. Earl Lowe, to Donald C. Maris, son of Robert and Ava Cope Maris, at Denver, Colorado, December 5.

SNOW-FRY—Laura Jane, daughter of Ralph and Harriet Kirkendal Fry, to R. Eugene Snow, Birmingham, Alabama, at Denver Colorado, on December 25.

WEINMANN - STREET — Ruth Street, daughter of Mr. and Mrs. G. O. Street of Mabel, Iowa, to Vernon Weinmann, son of Mr. and Mrs. Lorenz Weinmann of Winona, Minnesota, on December 27, at the Hesper, Iowa, meetinghouse, with Guilford Street, uncle of the bride, officiating.

DEATHS

COOK—Sarah P. Cook at her home near Darlington, Maryland, on January 3, in her ninetieth year. She was the daughter of Joel and Martha Cook, and a lifelong member of Baltimore Yearly Meeting. Surviving is a brother, Charles G. Cook, of Brooklyn, New York.

FRAME — Mary Edwards Starbuck Frame on January 10, at her home in Pasadena, California. A native of Waynesville, Ohio, she had lived in Pasadena for twenty-five years, where she was a member of First Friends. Surviving are three sisters, Mrs. H. F. Presnall and Mrs. E. E. Greist, Pasadena; and Mrs. Athalia Greist, Delray

Beach, Florida. Services were conducted by Edwin McGrew, former pastor, and Elmer Brown, pastor.

JONES—Linwood W. Jones at South China, Maine, aged ninety-two years. He was the son of Jeremiah and Mary Cook Jones. He was united in marriage with Mary Emma Graves, who passed away in 1925 and he was later united with Susan B. Sisson, who also preceded him in death. He was a lifelong member of Friends and for about fifty years a minister of China Monthly Meeting. He ministered to the needs of surrounding churches when need arose. His interest extended to Friends Meetings in other states, and he was an encouragement to younger ministers. Services were held in the meetinghouse in South China with James A. Coney officiating. Surviving are two daughters, Mrs. Harry W. Austin, and Mrs. Roscoe E. Jones of South China, and a son, Everett L. Jones of Pawling, New York, as well as grandchildren and great grandchildren.

OVERMAN—Evert W. Overman on November 27, aged sixty-two years, at Amboy, Indiana. He was a native of Miami County, the son of Jesse and Mary Overman, and was united in marriage with Leone P. Miller in Marion. He was a lifelong resident of Amboy community and active in church activities. Surviving were his widow, three sons, Lemoine, Hammond; Marvin, Amboy; Jesse, Indianapolis; and five grandchildren; two sisters, Effie Compton, Peru; and Beulah Snyder, Amboy; and one brother, Ralph of McGrawsville. Services were held at the church with Logan Smith officiating.

OVERMAN—Leone Pearl Overman, widow of Evert W. Overman, on December 21, at Amboy, Indiana. She had been active in the community and in Amboy Meeting of which she was a member. She was the daughter of William A. and Mary Fellows Miller and was united in marriage with Evert Overman in 1909. Surviving are three sons, Lemoine, Hammond; Marvin, Amboy; and Jesse, Indianapolis; five grandchildren; and two brothers, Orin Miller of Dayton and Irvin Miller of Muncie. Services were held at Amboy with Logan Smith officiating, and burial was in Amboy.

OPPORTUNITY IN FRIENDS CENTRE

Toronto Monthly Meeting of the Religious Society of Friends desire the services of a hostess or warden for the new Meetinghouse and Centre to be occupied about April 15th. Located near the University, it will have Meeting Room, Library, Reading Room, facilities for Sunday School, rooms for residents and visitors. It is hoped to undertake short-term Quaker study courses. Applicant should be a concerned Friend who has good knowledge of the Society, its membership and work, and who would be interested in promoting full use of the facilities. Enquiries giving experience, qualifications, age, references, etc., should be addressed to E. Margaret Pennington, Clerk, Toronto Monthly Meeting of Friends, 46 Wanless Crescent, Toronto 12, Canada.

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SPRING IN ARIZONA

What a Spring we expect in Arizona this year! Because of unusual rainfall, the desert will be a riot of flowers. Spring comes to Arizona early in February, and Sunset Point Guest Ranch has a grand stand seat for "The Desert in Bloom." Write Alice Shoemaker, Oracle, Arizona.

Up in Albion, Michigan, a social science class held an essay contest entitled, "Who is a True American?" A member of the class is a 14-year-old, full-blooded Ottawa Indian boy. His essay consisted of a total of two words: "I am."

—BILL DOWNS,
CBS Detroit

LOCAL MEETING DIRECTORY

ALHAMBRA, CALIFORNIA

Ramona Park Community Church (Friends) 1510 South 6th Street. A fully graded program of worship, study, fellowship and service. Sunday 9:30; 10:10; 11:00 a.m. and 7:00 p.m. Also mid-week services Wednesday, 7:30 p.m.

ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Albert F. Bohnert, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. Th-3-5370; Office Th-3-7531 (Th—Thornwall).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. J. Harold Hadley, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halstead streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 10937 California Ave., Chicago 43, Phone Cedarcrest 2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting secretary, 1401 Crain St., Evanston, Ill., Phone Greenleaf 5-6491.

57th Street Meeting at 1174 East 57th St., a United Meeting. Sunday meeting for worship, 3:00 p.m. Monthly Meeting (following 6:30 supper) every first Friday. Phone Plaza 2-9670; or Robert Byrd, Meeting Sec'y., FA4-8810.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship, 11 a.m. John M. Lewis, Clerk, 338 Bryant Street, Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m., Rachel Osborn, Minister. 3952 Lowell Blvd. Phone GR-0584.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a.m.; Meeting for Worship at 11 a.m.; Phone 6-5735.

DETROIT, MICHIGAN

First Friends, Fisher Y.M.C.A., West Grand Blvd. and Dexter, near Grand River Ave. S. S. 10 a.m. Worship 11 a.m. For information write or call Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship, Sunday 11:00 a.m., at Hartranft Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce, Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School at 9:30; Morning Worship at 10:45. Herbert Huffman, Minister; Robert Gemmer, Assistant Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone Ja1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p.m. Donald B. Spitler, Minister. Phone 71566.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., George H. Moore, Minister. RIchmond 78406.

MINNEAPOLIS, MINNESOTA

Friends Church, Y.W.C.A. at 12th and Nicollet. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m. Richard P. Newby, minister, 111 West 45th Street, Phone Pl. 2960.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October 3rd through April, each Sunday at 11:00 a. m.

ORLANDO, FLORIDA

Friends Meeting, First-day at 11 a.m., Sorosis House, 108 Liberty Street.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa. Church School, 9:45 a.m. Meetings for Worship, 11:00 a.m. and 7:30 p.m. Christian Endeavor, 6:30 p.m. Elmer H. Brown, Minister.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a. m., Worship 11:00 a. m., Unified Service 7:00 p. m., Prayer Meeting, Wed., 7:30 p. m. Foster or Hawthorne Trolley Bus to 35th Place. Charles A. Beals, Minister, Phone FILmore 3107.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00, Evening Service, 7:30. Glen Rinard, Minister. Phone Roseville, 162-F-11.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School. First-day at 11 a.m., Girl Scout House, Wayside Lane. Clerk: Clyde Whipple, 25 Cushman Road, Scarsdale, N. Y.

SEATTLE, WASHINGTON

Friends' Memorial, 7732 24th Ave., N. E., VE 1657. S. S. 9:30 a.m., Worship 11 a.m. and 8 p.m.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 0502 or Evergreen 1018. Religious discussion 10:00 a.m. Meeting for Worship, 11:00 a.m.

ST PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S. E. Meeting for Worship, First-day at 11 a.m.

TUCSON, ARIZONA

Friends Meeting, 1200 N. Mountain Ave., at Helen St. First Day at 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting. 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p. m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

BUCK HILL BULLETIN

The holidays have come and gone. The Inn has been over flowing with permanent and recreational guests from before Christmas Day until the second day of the New Year. The latter is one of the most popular periods of the winter season and this year the weather man was unusually good to us except for forty-eight hours of the continuous rain storm which drenched the eastern seaboard during Christmas week. This melted much of our covering of snow but he opened his bag of goose feathers on the last day of the old year and gave us a good sized snow storm that made the skiing perfect. It is surprising how the latter sport has supplanted tobogganning and even skating. Our friends should remember that Buck Hill had the first ski tow in the Poconos. It was noticed there were two casualties around the Inn at the end of the week, a middle aged man on crutches and a younger one with his arm in a splint. This sport should have an age limit. Let us say anyone over forty should stick to the toboggan, or better yet, "a one-horse open sleigh" with plenty of bells which the Inn stable can supply.

As nearly all the 400 guests filtered away on January 2nd and 3rd, their places were taken by the vanguard of a large Foreign Mission Conference which will bring 300 delegates from all over the United States to

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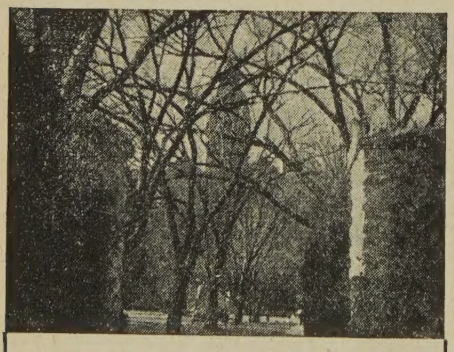
"Two friendships laws are by this rule express'd,
Welcome the coming, speed the parting guest."
HOMER-ODYSSEY



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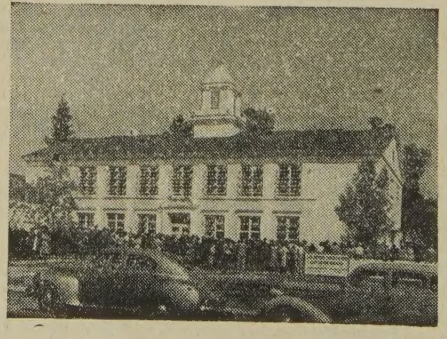

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